children such as were playing about them. We were ready-made reproductions sent back by my father and Uncle San Lin who disappeared into an unknown world many years ago. At house after house, and at the same houses year after year, we sat in a row on the benches they kept on the verandahs of all houses, eight children awkward and restrained, while the old people peered and chuckled at us: "Yes, that is San Lin, all right—but there is Htwa Yin's nose; look at this expression, it is Maung Chit Kaing himself—oh but look here, here is the image of Maung Pyant, yes, exactly Maung Pyant, hullo you little Pyant, oh, look at her." This was my poor sister Mya Mya whose face seemed to be the quintessence of the features of my father and all his brothers and sisters. My sister Aye and I, who had the good fortune to take after my mother's family, were noticed very little during these visits, but my poor little Mya Mya sat there solemn and unhappy, thrusting her face out until even to us she looked comically like the forty-year-old aunts and uncles.

When I think back on eating the fruits of Grandmother's garden, they seem to have the quality of some heavenly ambrosia about them. They were all such luscious fruits. For example, the durian, the fruit which foreigners describe as smelling most foul, usually had in Rangoon only a thin layer of the precious golden flesh around the seeds. In this garden we ate only *shwe-dinga* durians, gold-sovereign durians, whose flesh was so soft and full that a gold coin could be stood on edge on the seed and be buried in it. Moreover, the eating of durians in excess was usually discouraged anywhere else, because of the heating qualities of the fruit, but here they grew beside the cooling mangosteen, which we always ate after the durian. This delicious fruit never travels successfully; even from district to district it gets bruised and stained. The mangosteen tree was most exciting to me as a child. It was full of dark foliage and the distilled nectar of the snow-white fruit seemed to be enclosed in bitterness and fraught with dangers, for the thick skin which contains tannin was bitter, its stain was indelible and to be kept carefully away from our clothes, and the fruit itself was said to be poisonous when eaten with sugar. This was owing to the belief that the sap of the rind made a toxic combination with sugar. Even the coconuts in Ye had a succulence about them. They were so abundant in the garden that we discarded all the fruit in which the meat had hardened beyond the *zun-chit*, the "spoon-scrape", stage when the flesh was of such tenderness that it could be scraped up with a spoon as a transparent jelly, to be put into the drink of coconut water. We were encouraged to drink this because it was said to make the heat "kick" and come out of the system. The grains of the pomeloes also were swollen

245 and pink with juice; we shredded them in piles and ate them with prawn
262 powder and fish sauce. The *kanazo*, the *baccaurea sapida*, gave us a
•824 fruit of a mouth-watering sweet-sourness. This fruit was said to induce diarrhoea and we were always made to eat the white piths which had a binding action.

262 Whereas we feasted on the fruits of trees, our elders turned to the sea for more fleshly succulence. My mother and aunts loved to get turtles' eggs, nastily soft white things the size of golf balls, boil them and tear them open to spill their richness on to a plate of boiled rice; they got oysters swimming soft and cold in vinegar; big nga-tha-lauk, hilsa fish, bursting with fatness, and thick buffalo's milk which always seemed to us more meaty and strong than cow's milk.

796 We came back to Ye itself for the New Year festival. The New
772 Year in our lunar calendar usually occurs round about April 13th, and
775 is the occasion of the descent of a spirit-king, the Tha-gya Min, king of the tha-gyas, from heavenly regions to the world of men. The Burman Buddhist idea of the universe places the hellish, the earthly and the heavenly regions in well-defined order. In the centre of the universe is Mount Myinmo, the highest peak in all the world, a million miles above the sea and a million below the waters. Round about the sides of this mountain are ranged the six levels of heavenly regions where the Dewas or heavenly spirits dwell. These heavenly spirits also have homes in the sun, moon and stars. Far up in the heavens, above the seats of the Dewas, are ranged the sixteen seats of more perfect beings, the Byammas, one above the other. And far above them, as high as the imagination can soar, are four sublime seats, on the borders of the supreme Nirvana. Below the six levels of the Dewa regions of Myinmo are seven ranges of mountains, girdling the earth in a perfect ring interposed only by seven seas. In these seas are set four great islands, to the north, south, east and west of Myinmo Mountain, each attended by five hundred small islands grouped around it. On each island grows a fabulous tree which gives its name to the island, and dwell beings whose heads are shaped like the shape of the island. The northern, eastern and western islands are all more fair than the southern, life lasts for five hundred or a thousand years, and the trees bear gorgeous dresses and delicious foods of meat, but the inhabitants of the southern islands are infinitely more blessed in their merit. This island of Zampudipa, shaped like a trapezium and bearing the Zampu tree, surrounded by five hundred islands where live the English and the other nations of the human world, is the abode of man, the Buddhist man, and the known neighbours who are heretics from Buddhism. Here the inhabitants must work to weave their clothes and cook their food and

2:Scott G-5 (1870's-1909)1910 AP1 Burma
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781 789 Meditation is the only path to the higher seats whereby a man becomes a yahanda, fit for Ne'ban, possessed of the six kinds of wisdom :—

1. The faculty of seeing like a nat or dewa.
2. The faculty of hearing like a nat.
3. Creative power.
4. Knowledge of the thoughts of others.
5. Freedom from passion.
6. Knowledge of one's own past existences.

781 788 [824] They sit therefore for long hours fingering their rosaries, the beads made of the seeds of the *Canna indica*, "Indian shot," which sprang from Shin Gautama's blood, and repeating many times the prescribed formulæ, most often the Thamatawi Patthana—All is changeful, all is sad, all is unreal; followed by the Tharana Gôn, the invocation of the Three Precious Gems, the Lord, the Law, and the Assembly. So by abstraction of the mind they hope to acquire the four laws of Edepat :—

1. Absolute power over the will.
2. Absolute power over the mind.
3. Absolute power of execution.
4. Absolute power over the means to the object.

781 812 The discipline is terrible to all but a slow-minded man, and we can well imagine one who thus presents himself to the people as a living memento of all that is sacred and perfect in the religion, longing for the extinction of Ne'ban, where he may escape from the misery of recurring lives.

> Ask of the sick, the mourners, ask of him
> Who tottereth on his staff, lone and forlorn,
> Liketh thee life? These say, The babe is wise
> That weepeth being born.

792 So each one in the brotherhood passes the time each afternoon : some asleep, some racking the brain with mystical musings, some learning, some teaching, while throughout all sounds the din of the schoolroom, where the pupils are shouting out their tasks at the top of their voices.

Between three and four the lessons are finished, and the shins and scholars perform any domestic duties that may be

2:Scott G-5 (1870's-1909)1910 AP1 Burma
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animals generally when a journey is being made for any distance. At night the carts are arranged in a laager with the high backs outwards, and all inside, including even the pariah dogs, are safe from wild animals. The waggoners used to glory in the strident sound of their wheels, which often can be heard miles off in the forest. A wheel with a creak of particular volume and power of penetration is highly prized, and an experienced driver can tell whom he is going to meet or overtake by the groanings of the axles and the key in which they are pitched. Every bullock in addition carries a square metal bell tied under his throat.

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In the yard round about the house there is very often a little garden fenced off in a rough kind of way, but no particular care is taken to keep it neat and free from weeds—no easy matter even for an active gardener in Burma. The favourite plant is always the Bôddha Tharanat (*Canna Indica*, or Indian shot), so named from its seeds, which are used for the beads of the rosary. The flowers are red, or sometimes white. The fable relates that it sprang from the Buddha's blood. His impious and evil-minded brother-in-law and cousin Dewadat, enraged that he was not allowed to have a separate assembly of his own, went to the top of a hill and rolled down a huge stone, intending to destroy the most excellent payā. But the boulder burst into a thousand pieces, and only one little bit bruised Shin Gautama's toe, and drew a few drops of blood, whence sprang the sacred flower. The renowned physician Zewaka healed the great teacher's wound in a single day, and almost immediately afterwards the earth opened and swallowed up the sacrilegious Dewadat. The plants and flowers usually stand demurely in a single row, or perhaps in three or four, like a patch of peas. The *Datura tatula* is almost always found, and among the other mingled vegetables and medicinal plants the *Celosia cristata*, in both its yellow and purple varieties, is a special favourite. But the Burman can scarcely vaunt his success as a flower gardener.

There are always a few domestic animals and pets about the premises. Every family has its dog, which trots about the establishment and makes a terrible to-do whenever a white man appears. The pariahs are magnificent watch-

2:Scott G-5 (1870's-1909)1910 AP1 Burma
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Ah, sad the scene;
But yet, I ween,
A sadder wight am I;
The thuyaung seed[1]
Gives lovers rede,
But sears my tortured eye.

Ah, cruel spite,
Ah, cursed night,
That tore my Queen away;
More comfort here,
In jungle drear,
Than in the golden day.

The fog's death-cloud
Hangs like a shroud
Upon the shagg'd hillside;
The tall trees mope,
The wild beasts grope,
Nor know what may betide.

Yet the great sun
Needs cast but one
Fierce eye upon the gloom;
The mists all rise,
Mix with the skies,
And rainbows deck his loom.

Ah, wretched wight,
Such omen bright
Gleams not upon my fate;
Nor faint, nor bright,
Hope's golden light
Lends me no heart to wait.

The story old
Of Nat so bold
Creeps o'er my harassed thought;
Haply this hill
He treadeth still,
And here that horror wrought.

In warlike guise,
With wings on thighs,
He scales where eagles flag;

[1] The fruit of the thuyaung bin, a kind of half shrub, half tree, has a curious resemblance to the figure of a woman, and *soupérants* are wont to detect fancied likenesses to the object of their affections, and deduce favourable omens from the discovery.

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25; Ferrars E-5 (ca. 1890) 1901 APl Burma
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81. SYMBOL OF MYIMMO-DAUNG.

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of the Burman type is the one cast for the Shwe-Dagôn Payá by the Emperor Sinbyu Shin in 1775, which weighs forty-one tons.

According to the Burman cosmogony the world consists of four great islands, North, South, East and West, surrounded by the ocean. Burma and the known countries are situated in the south island. In the centre of all rises Mount Meru (*Myimmo-daung*). This centre of the universe is symbolized by a conventional tower provided with niches or caverns for mythical inhabitants of every sort, *Nat*, *Zawdyi* (sorcerers), *Bilu* (ogres), monsters half human and half brute, and dragons (No. 392). The symbol of *Myimmo-daung*, made of bamboo, with paper and tinsel, is a feature of various festivals. In substantial masonry it is a frequent adjunct of the temples.

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The *Bo* tree (*Bawdi-bin*), together with the rest of the *ficus* family, is sacred to the Hindu. The *Bo* is a variety of the *pipal* (*ficus religiosa*), a deciduous *ficus* with long copper-coloured acumina to the leaves. It is sacred to the Buddhists because it was while resting under the shade of a *Bo* tree at Gáya in Bahár, 600 years before Christ, that Gawdama realised the vanity of the ceremonial and ascetic systems, resisted temptation, and attained to supreme enlightenment, which, as Buddha, it became his mission to impart to mankind. "The *Bo* tree is to Buddhists what the Cross is to Christians" (Bigandet). The original *Mahá-bodi* was piously tended while Buddhism flourished in India, and trees propagated from it were planted by Buddhist pilgrims. Such a tree is the historical *Bo* tree at Anurádhapúra in Ceylon, planted in 245 B.C. and still flourishing. Young plants cultivated from this tree are brought home to

82. GAWDI TREE.

25: Ferrars E-5 (ca. 1890) 1901 API Burma
Burmese AP4

88. DAUTCHA YATHÉ.

Burma by pilgrims. Dried and gilt leaves are also brought as relics. The seeds of the tropical *ficus* species germinate in the fork of some other tree or in a cranny of masonry and flourish in such mould as they find. The roots develop thick bands which dislodge the masonry, but, interlacing in all directions, hold the loose material together while the tree lives; or else, when the host is another tree, strangle it and take its place (Nos. 77, 245, 321).

The *yahán* are not the only religious celibates of Burma. Several other classes follow this way of life, observing many or few rules, according to their own choice. Nearest to the *yahán* are the *yathé*. They depend chiefly on alms, but cultivate gardens for themselves. Their appeal for alms is mute, they accept them in money as well as in kind, and they lay up a store for actual needs. They take food in the forenoon only. The *yathé*, who are few in number, live in forest caves or in derelict shrines, and shift for themselves, singly or in small colonies. The majority study, though they do not teach; some are illiterate. They receive a certain deference from the laity, and themselves defer to the *yahán*. The *yathé* are the subject of harmless satire and burlesque in the plays; the *yahán* never. The robe is like that of the *yahán*, but dyed tan instead of yellow. *Yathé* mostly shave the head, but there is a class who wear the hair long. Certain of them use a headgear called *dautcha*, which forms a receptacle for an image of the Buddha. Some are addicted to mild forms of occultism such as alchemy (p. 111) and devising cabalistic diagrams for charms and tattoo-marks. These practices are under the ban of Buddhism. Pretensions to occult powers, such as have

84. CAVE-SHRINE NEAR MAULMAIN.

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342 of the roof ridge. Rafters--thin bamboo poles--
335 are placed over this roof structure (Figure 1). Split and flattened bamboo poles are used for floor boards as well as being joined together to serve as doors. The outer walls and partitions consist of frames (zali) with strong bamboo wickerwork (yaing). The outer walls are frequent-
[353] ly decorated with black and white ornaments (Plate IV, 4); more delicate wickerwork is used for the floor covering. Not one single nail can be found in the entire house. The posts and the strong cross beams are mortised with each other; to fasten the roof rafters and the mat walls, tough green ribbons are cut from bamboo and are made pliable by soaking them in water. The doors have no hinges, but turn in sunken in peg extensions on top and bottom of the door cases (7).

[171] 7. The avoidance of nails through fastening with plant fibers (bamboo, rattan) is the rule for the bamboo house all over Burma and Assam. H. Frobenius, ibid., p. 568, points out the same with regard to the central Oceanic architectural area.

342 The houses in the cities are usually built of
● 824 wood; the famous teak wood which was selected primarily for monasteries and the palaces of the princes has long since become a costly building material. Therefore even the well-to-do people use it only for the main posts; its resinous oil protects it against attacks from termites. For the better housing constructions iron wood (Xylia dolabriformis, Burmese: pyinkado) which is just as durable, is mostly used. For the simplest roofing material the thekké grass (Saccharum cylindricum and Saccharum spontaneum) is preferred in the entire country, with the exception of lower Burma where palm leaf material is popular. The former is a coarse grass related to the sugar cane. Their stalks are tied fringe-

342 like to the bamboo sticks and together with them
824 bound to the roof rafters (Figure 2). The larger leaves of the Ingyin (Shorea robusta) (8) are

8. According to J.G. Scott, Burma, 2nd ed., (London, 1911), p. 500; other botanical explanations by H.R. Spearman, British Burma Gazeteer 1 (Rangoon 1880), pp. 125 ff., H.J. Wehrli, Zur Wirtschafts- und Siedlungs-Geographie von Ober-Birma /Economic and Settlements Geography of Upper Burma/ (Zurich, 1906), p. 111; Ferrars, ibid., p. 227.

sometimes seen as roofing material, pinned together in rows /207/ with bamboo pins and squeezed with poles against the roof (Figure 3).
342 The grass roofs, particularly during the windy,
[656] dry winter season, are, of course, an extreme fire hazard and are therefore now prohibited for the cities. There--wherever brick or corrugated tin roofs have not been adopted--a roofing material, called "wakat," a shingle, cut from
355 braided bamboo work is used. As a poor protection in case of fire, which frequently burns down whole villages, a wooden hook, attached to a long handle is employed to tear off those parts of the grass roof which have caught fire and a damper, made of bamboo braided material is used to extinguish the sparks. These two utensils can be seen in practically every house (cf. Plate IV, 1 and especially Plate IV, 3); sometimes a number of jugs, filled with water, are seen standing at the ridge of the roof for purposes of fire fighting.

342 The Burmese attributes good and bad luck in
777 all his undertakings to the influence of the in-
787 numerable benign and evil spirits (Nat) who were originally outside the Buddhist creed, and he makes his decisions dependent on omens and oracles